Meanwhile, Latter-day Saints settled along the San Juan River at Fruitland, in northwestern New Mexico, in 1878. Kirtland and Waterfall, additional LDS villages along the San Juan, were initiated in the early 1880s, and Bluewater, a short distance to the north, was founded in 1894. In 1912, Fruitland became headquarters for the Young Stake, which also included wards and branches in nearby southwestern Colorado.

Farther south but also near New Mexico’s western border, a group of Latter-day Saints settled in the Luna Valley, beginning in 1883. The Luna Ward was closely associated with LDS congregations across the border in Arizona.

Additional LDS congregations were established in western New Mexico at Pleasanton, Socorro County (1882–1889); and at Virden, Hidalgo County (from 1915). The latter was settled by refugees from the Mormon colonies in Mexico dislodged by the Mexican Revolution.

Most LDS wards and branches established in the twentieth century served minorities in communities east of these predominantly Mormon villages. In the first third of the century, congregations were organized at Albuquerque, Gallup, Taos, Silver City, Clovis, Tres Piedras, Pagosa Springs, and Thoreau. By 1900, as a result of widespread proselytizing and of immigration, there were 49,000 Latter-day Saints in New Mexico.

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NEWSPAPERS, LDS

The Latter-day Saints have seldom been without a Church-sponsored or -oriented newspaper from the days of The Evening and the Morning Star (Independence, Missouri, 1832–1833, and Kirtland, Ohio, 1833–1834) to the current Deseret News (Salt Lake City, 1850–) and Church News (1931–). Even during their exodus to the West, the Saints could read their Frontier Guardian (Kanesville, Iowa, 1849–1852). For a time they supported both a religious Church paper and a single-sheet local newspaper. Such paired papers were The Upper Missouri Advertiser (Independence, 1832–1833) and The Evening and the Morning Star; the Northern Times (Kirtland, c. 1835–1836) and the Latter Day Saints’ Messenger and Advocate (1834–1837); and the Wasp (Nauvoo, 1842–1843) replaced by the Nauvoo Neighbor (1843–1845) and the Times and Seasons (1839–1846).

When Latter-day Saints settle in an area, they often start an unofficial Church-oriented paper to share local news and to keep posted on the international Church. Some of the best-known unofficial twentieth-century local LDS newspapers are California Intermountain News (Los Angeles, 1935–1985, which became Latter-day Sentinel 1985–1989), the Latter-day Sentinel (Phoenix, Arizona 1979–1989), and the Hawaii Record Bulletin (Honolulu, 1977–). Currently Hawaii LDS News.

[See the chart of Church periodicals in the Appendix.]

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NEW TESTAMENT

During the early centuries of the Christian era, the New Testament gospels were the principal written witness of Jesus as the Christ. No other collection of writings carried the insight, the power of teaching, and, consequently, the spiritual appeal to Christians. The New Testament also stands as the foundation of the RESTORATION of the gospel in the latter days. It was while reading in the Epistle of James (1:5) that the youthful Joseph Smith was inspired to pray to the Lord about his confusion over religious matters, leading to his FIRST VISION (JS—H 1:7–20). The New Testament is one of the STANDARD WORKS or canonized scriptures accepted by Latter-day Saints, who seek spiritual strength and enlightenment from its pages. Further, they accept the New Testament sketches as accurate portrayals of the life and ministry of Jesus Christ as well as the ministry of his apostles and
their associates, that reveal much of the order and organization of the earliest New Testament Church. Moreover, the New Testament includes many of God's covenants and commandments given personally by Jesus and, after his ascension, through his apostles. Latter-day Saints also value the New Testament prophecies about the latter days.

The writings of the New Testament were likely all produced within the first century Christian era. Even so, its collection of texts went through three centuries of changes, and acceptance or rejection, before it acquired its recognized and current form, first listed in the Easter letter of Athanasius in Egypt in A.D. 367. The third synod of Carthage (A.D. 397) canonized the books of the New Testament as represented in the letter of Athanasius because each writing had three qualifications: apostolic authority, support of a major Christian community, and an absence of false teachings.

The rise of so-called heresies in the second century demonstrated the loss of prophetic revelation and thus marked the need for Christians to turn back to the apostles for authoritative writings. One of the heretics, Marcion (c. A.D. 130), limited his early collection of scripture to one gospel, Luke, and to the letters of Paul, which he freely edited.

THE GOSPELS. For at least two reasons Latter-day Saints view the New Testament gospels as essentially accurate accounts of the life and ministry of Jesus Christ. First, many pre-Christian prophecies, especially in the Book of Mormon, detailed specific events in Jesus' life, including his mother's name, circumstances of his birth, his baptism, his selection of twelve apostles, the miracles he performed, his rejection and suffering, and his death and resurrection (e.g., 1 Ne. 11:13–36; Mosiah 3:5–11; see JESUS CHRIST: MINISTRY OF JESUS CHRIST). Second, Joseph Smith's inspired work in the JOSEPH SMITH TRANSLATION OF THE BIBLE (JST) led him to add clarifying details to the setting and content of certain stories about Jesus and to view many of Jesus' parables and teachings as applicable to the latter days.

The Gospel of Matthew is characterized by two distinct features: frequent use of Old Testament references and six of Jesus' discourses (see MATTHEW, GOSPEL OF). It is assumed that Matthew's frequent use of Old Testament references indicates both a Jewish audience and the view that Christianity was the fulfillment of prophetic Judaism.

Significantly for Latter-day Saints, portions of this gospel receive attention in extrabiblical scriptures. For instance, the Book of Mormon records that when the resurrected Jesus visited disciples in the Western Hemisphere (c. A.D. 34), he delivered a sermon almost identical to the SERMON ON THE MOUNT, underscoring the validity and universality of the sermon (3 Ne. 12–14; Matt. 5–7; see also BEATITUDES). Additionally, Joseph Smith's work on the JST led him to make inspired revisions, the most frequently noted being those in the Sermon on the Mount and in Jesus' discourse about the fate of Jerusalem and his second coming (Matt. 24; see JOSEPH SMITH—MATTHEW).

While only modest attention has been given to Mark's gospel in LDS scholarly writings, Church members have traditionally found great value in studying its pages. Its portrayal of Jesus may be the most dynamic, and may ultimately go back to the eyewitness recollections of Peter, the chief apostle.

The Gospel of Luke, called by some scholars “the most beautiful book” in the world, holds special interest for Latter-day Saints for several reasons, including its narrative of the Christmas story, its seventeen parables not recorded elsewhere, its strong emphasis on remission of sin and Jesus' sympathy for all people, its account of the call and mission of the SEVENTY disciples, and the distinct prominence it gives to women.

The Gospel of John was written that “ye might believe that Jesus is the Christ” (John 20:31). Besides presenting a series of Jesus' discourses not contained in the other gospels, John uses a series of "Messianic metaphors" to disclose Jesus' divine nature and his mission: Word; Lamb; Living Water; I am. Bread of Life; Living Bread; Light of the World; Good Shepherd; Resurrection; the Way, Truth and Life; and the True Vine. Many of these metaphors also appear in the Doctrine and Covenants, a latter-day scripture, where such language is expanded and applied to the restored Church. Further, Jesus' discussion of "other sheep," recorded only in John 10:14–16, was specifically referred to by the risen Jesus during his visit to disciples in the Western Hemisphere when he wanted to make a point about those to whom he was sent to minister (3 Ne. 15:12–24). During that same post-Resurrection visit, Jesus used several
phrases and descriptions—particularly of himself and his work—that are characteristic of John’s gospel (e.g., 3 Ne. 11:10–11, 14, 27, 32–36).

The Acts of the Apostles. From the narrative of the ascension of Jesus through the account of the ministry of Paul, the book of Acts relates the spiritual ministry of apostolic witnesses during the early years of Christianity. Latter-day Saints are interested that, in replacing Judas, one apostle was chosen to complete the twelve and that Peter set the qualifications of apostles: They must know the ministry of Jesus, they must be ordained, and they must be witnesses of his resurrection (Acts 1:21–22). Latter-day apostles in the Church are also “special witnesses of the name of Christ in all the world” (D&C 107:23; cf. 27:12; 84:108). In addition, the book of Acts indicates the rich outpouring of the Holy Ghost in the early Church, both in the form of guiding revelation and in manifestations of the gifts of the spirit, characteristics that Latter-day Saints experience and value. Further, certain prophetic statements have particular meaning. For example, Latter-day Saints understand Paul’s prophecy to the elders of Ephesus concerning mutinous problems within the early Church to be an inspired declaration about the impending apostasy (Acts 20:29–30). Moreover, they view Peter’s prediction of Jesus’ return from heaven at “the times of restitution of all things” as commencing with the latter-day restoration of the gospel (3:19–21). Further, the book of Acts has a good deal to say about the organization, doctrines, and character of the preaching of the early Christian church.

The Epistles. Letters in the new testament are traditionally divided into two groups, the writings of Paul and the general epistles.

The style of Paul’s writings varies from the almost formal exposition in Romans to the charming persuasion in Philemon. In addition to teachings valued by other Christians, Latter-day Saints exhibit particular interest in certain doctrines, ecclesiastical offices, and practices noted in Paul’s works. For instance, the place of the Gentiles in the history of salvation (Rom. 9–11) is also addressed in the Book of Mormon (e.g., 1 Ne. 13:20–14:7; 22:6–11; 2 Ne. 10:8–18; see gentiles, fulness of); joint-heirship with Christ (Rom. 8:16–17) is taught in modern revelation (D&C 84:35–38; see heirs); adoption into the covenant people of God (Rom. 8:14–15) is taught in the Book of Mormon (e.g., 2 Ne. 30:2; see law of adoption); the value of spiritual gifts (1 Cor. 12; cf. 1 Thes. 5:19–20) is emphasized in modern scripture (D&C 46); the importance of charity or love (1 Cor. 13) is underscored particularly by words of the prophet Mormon (Moro. 7:40–49); Paul’s list of virtues to be sought (Phil. 4:8) is the base of Joseph Smith’s thirteenth article of faith; the encroaching apostasy (Gal. 1:6–9) and disunity in the early church (1 Cor. 1:10–13), as well as Paul’s prophecy about the inevitability of the apostasy (2 Thes. 2:1–4; cf. 1 Tim. 4:1–3), formed an important focus of the risen Jesus’ words to Joseph Smith in the First Vision (JS—H I 1:18–19); the fulfillment of the law of Moses in Christ (e.g., Gal. 3) is emphatically affirmed by the risen Jesus in the Book of Mormon (3 Ne. 15:3–10; cf. 9:19–20); and his literal physical resurrection, attended by many proofs (1 Cor. 15), is underlined and augmented by the appearances of the risen Jesus to disciples in the Western Hemisphere (c. A.D. 34; 3 Ne. 11–28) and in statements to Joseph Smith (cf. D&C 130:22). In matters of Church organization, Latter-day Saints find Paul’s discussions of apostolic leadership (Gal. 1:18–19; 2:9–10) and his mention of priesthood offices such as apostles, prophets, evangelists (Eph. 2:19–21; 4:11–13), and bishops and deacons (1 Tim. 3) to be significant for Church administration. In terms of practices or ordinances, Latter-day Saints value Paul’s statements on the sacrament (1 Cor. 10:14–21; 11:23–30; cf. 3 Ne. 18:28–29; Moro. 4–5), his mention of baptism for the dead (1 Cor. 15:29), and his instructions on the laying on of hands (1 Tim. 4:14; 5:22). These things exist in the LDS Church as a result of latter-day revelation, and the New Testament epistles attest to their presence in the early Church.

Concerning the general epistles, that of James stands out in the LDS view because of its influence on the young Joseph Smith. In addition to the passage that led him to pray for divine guidance (James 1:5), Latter-day Saints value both the teaching that the quality of one’s faith in Christ is mirrored in one’s daily actions (James 2:14–26; see faith; grace) and the practice of blessing the sick (James 5:14–15). From the writings of Peter, perhaps the most frequently cited are those that speak of Jesus’ mission among departed spirits while his body lay in the tomb (1 Pet. 3:18–20; 4:6), an important subject in latter-day revelation (D&C 138;
see salvation of the dead). In addition, passages that discuss the transfiguration (2 Pet. 1:17–18) and the inspired means whereby prophecy is to be interpreted (2 Pet. 1:19–21) hold interest for Latter-day Saints. Because they are led by apostles and believe that an apostasy occurred from the early Christian church, Latter-day Saints have been drawn to the components of the apostolic witness in John’s letters (1 Jn. 1:1) and to indications that a serious apostasy was already under way in the early Church (1 Jn. 4:1–3; 3 Jn. 1:9–10).

BOOK OF REVELATION. Besides naming the apostle John as the author of this work (1 Ne. 14:18–28), latter-day scripture has focused both on issues mentioned in the book of Revelation (D&C 77) and on additional material written by John (D&C 7; see JOHN, REVELATIONS OF). Latter-day Saint interest has focused on matters that have to do with the latter days (cf. TPJS, pp. 287–94), including the discussions of the eventual demise of evil and the millennial reign of Christ and his righteous followers (Rev. 19–20), the anticipation of the New Jerusalem (Rev. 21), and the vision of “another angel [flying] in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth” (Rev. 14:6). This latter passage has usually been interpreted as referring to the angel Moroni, who visited Joseph Smith in 1823 and revealed to him the burial place of the gold plates. Moreover, Latter-day Saints understand the warning against adding to or taking away from the book (Rev. 22:18–19) as applying specifically to the book of Revelation rather than to an expanding canon of scripture that they value (cf. Deut. 4:2; 12:32; 2 Ne. 29:3–14).

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NEW YORK, EARLY LDS SITES IN
[Many events in early Latter-day Saint history occurred in the Finger Lakes region of western New York and nearby northern Pennsylvania from 1820 to 1831. Western New York became known as the Burnt-over District because of the intense religious revivals that swept the area from the 1790s to the 1840s, affecting the families of many early LDS converts. See, generally, Historical Sites and History of the Church: c. 1820–1831.

The Palmyra-Manchester neighborhood was the home of the Joseph Smith family and the location of Joseph’s First Vision; see Sacred Grove. In this area he obtained the Gold Plates; see Cumorah and Moroni, Visitation of. In 1830 the Book of Mormon was published in Palmyra with the financial assistance of a local resident, Martin Harris.

Joseph Smith was employed near Harmony, Pennsylvania, in 1825. There he met his future wife, Emma Hale Smith; they were married at nearby South Bainbridge (Afton), New York, in 1827. Joseph and Emma lived until 1830 in Harmony, where Joseph translated most of the Book of Mormon. The restoration of the Aaronic Priesthood occurred in this vicinity in May 1829, and the Melchizedek Priesthood was restored between Harmony and Colesville. Some of the earliest concerts to the Church belonged to its Colesville branch.

In Fayette, New York, Joseph Smith completed the Book of Mormon translation in June 1829, at the home of Peter Whitmer, Sr., where the Organization of the Church also took place, April 6, 1830.]

NEW ZEALAND, THE CHURCH IN
The Church of Jesus Christ of Latter-day Saints first reached New Zealand on October 27, 1854, when President Augustus Farnham, of the Australian Mission, Elder William Cooke, and Thomas Holder, a priest in the Aaronic Priesthood, arrived from Australia. The missionaries worked first among European immigrants and then among the native Maoris, and the Church grew slowly at first, then steadily, so that by 1990 New Zealand